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INTRODUCTION TO THE STUDY OF SOCIOLOGY. By J. H. W. STUCKENBERG. New York: A. C. Armstrong & Son, 1898. Pp. xii + 336. \$1.50.

UNDER this modest title a considerable range of subjects is covered. We find "The Genesis of the Idea of Society," "Definition and Scope of Sociology," "The Relation of Sociology to Other Social Disciplines," "Division of Sociology," "The Principles of Society *per se*," "The Historical Evolution of the Principles of Society," "Sociological Ethics, or the Progress of Society," "The Method in the Study of Sociology," "Is Sociology a Science?" "The Sociological Study of the Age." Upon these subjects Dr. Stuckenberg has done some hard, straightforward thinking. Much of the writing is in good, vigorous English. The method of the book is excellent. Each chapter begins with a statement of the problem to be solved in the chapter, and ends with a paragraph of "reflections" for "review and aids to original research." The literature of the subject is copiously cited. The teaching is balanced and sound.

Dr. Stuckenberg has a wholly admirable way of stating a position. In "The Genesis of the Idea of Society" we get a fine illustration. "The definite advance made in social thinking during the eighteenth and the beginning of the nineteenth century consists in this: society itself is apprehended and made a specific object of thought; its study is treated as a separate discipline, just as politics or economics; consequently the social thoughts, formerly scattered, are now concentrated; they are developed, are augmented by the study of history, of ethnology, of institutions, of the actual societies of the present in the various stages of culture; and the result of the total inquiry is used to find the principles, the laws, and the system of society." Distinguishing carefully between social and sociological, "We designate as social whatever pertains to society; but as sociological only that which pertains to the science of society." "The student can therefore study societies and yet miss the idea of society; he can study social sciences and have no conception of *the* social science." Speaking of the relation of sociology, "It is an interesting and instructive fact that each class and profession is strongly inclined to make its particular view normative for society. The statesman emphasizes the state; the lawyer the law; the theologian the church; the economist political economy; the capitalist capital; the laborer labor; the aristocracy and nobility the circle they constitute. Hence the inability of each to put himself in the place of another or to take a comprehensive view. What an

argument in favor of the sociological standpoint, which views society as a totality, and gives each particular class and its peculiar view the right place in the social organism!"

Safe ground is taken in the chapter "Is Sociology a Science?", at once rejecting the extravagant claims of many self-styled leaders of sociological investigation and yet claiming its due for what has been accomplished and what constitutes the ideal of sane and brave-hearted students of sociology everywhere. "While not subject to the same exactness as the natural sciences, we are justified in speaking of sociology as a science in the sense of *systematized knowledge*." "Sociology as the *philosophy* of society may be less liable to misunderstanding; but we must insist on making the study of the social realism and the scientific data within reach the foundation of our philosophy." As leading to the end sought the proper method for the investigator is emphasized: "An entirely different method is the truly scientific one. Rejecting all *a priori* constructions falsely called science, it goes to the subject-matter of sociology, and from the nature of the material learns what methods, what laws, what system are possible. Thus we evolve from society the science it involves, instead of forcing on society a science from a foreign department or from our preconceived notion of science."

Here one would choose to stop, for one would rather praise than blame. To stop here, however, would be to misrepresent the author and mislead the reader.

With all the clearness and vigor of many passages, there are passages that are neither clear nor vigorous. If political action is worth speaking of at all, it claims a better statement than this: "Political action is always personal, that is, it is the personal action of (or for) the collectivity so far as political." With all the careful analysis one finds in places strange failure to keep together matters which belong together. One cannot help feeling disappointed at finding no better opening to the chapter on "Method" than the suggestion that "by devoting a separate chapter to this important subject we can concentrate, develop, and supplement what was said about method in the preceding chapters." Why not discuss method in one place or the other and be done with it? After the distinct claim that sociology is a science in the sense of systematized knowledge, it is confusing to read almost immediately: "Is sociology a science? Yes and no. It is not a science yet in any sense. . . . Taking all its material into account, we are warranted in saying that it can be made scientific in

the sense of valid and systematized knowledge." While insisting stoutly that his work is an introduction to the study of sociology and not an introduction to sociology, the author more than once or twice leads the way into a field which looks suspiciously like sociology.

The book is not always true to its own design. With emphatic and almost wearying persistence the author insists that the sociological point of view be kept in mind. In spite of this, here and there one finds an informal excursus covering matter not essential to the movement of thought. Under "Definition and Scope of Sociology" there is a treatment of the relation of definition to exposition that would do credit to the best treatise on logic or rhetoric or composition ever written, but a trifle out of place where it stands. Notwithstanding the care taken in most cases to justify positions assumed, we find in "The Genesis of the Idea of Society" a singular exception. "It has been claimed that the notion of the prevalence of law in nature had its origin in the idea of law prevailing in the state. This should be considered by those who seek to make natural law the norm for society." So without a hint as to who has made the claim, the statement that "it has been claimed" is made the foundation of an argument, on which, in its turn, a practical warning is based. Most unfortunate of all, the references to the literature of sociology are, save in a painfully small number of cases, without any hint as to relative importance or proper order of use. Failure of service at this very vital point is all the more noticeable because the author evidently expects that much of the student's work, after the "Introduction," is to be done independently.

A constant source of irritation in reading this book lies in a curious mixture of pedantry and insistence upon distinctions which no one questions. Over and over the subject under discussion is spoken of as a "discipline." Discipline is a good word, but its use in the author's sense is so infrequent that one feels it out of place in such a work. This feeling is deepened when one finds the word used in two senses in the same paragraph. Equally open to question is "realism" as used by the author. "The social realism should be made an object of constant study." By reference to the context one can guess what is meant by "realism," but such reference ought not to be made necessary. Examples abound of distinctions insisted upon as gravely as if without them there was danger of confusion of thought. "We distinguish between the genesis and the interpretation of society." "The social actuality is not to be confounded with the full consciousness of that actuality." "The genesis of Comte's sociology must not be

confounded with the genesis of sociology itself." "The subject-matter of sociology is the scope of sociological inquiry." "The student must be a thinker in order to become a sociologist." These are facts that cannot be gainsaid. Might not at least some of them have safely been taken for granted?

The chief objection to Dr. Stuckenberg's book is that it offers either too much or too little. The purpose is "to lay the basis for sociological study, to designate the problems involved, and to aid the beginner in the solution of these problems." Three classes of inquirers were contemplated in the preparation of the volume—"professional men and other persons of culture who have had no instruction in sociology," "students who have no sociology in their collegiate course," and "teachers of social science." These three classes easily merge into two, as the first and second have practically the same needs. Of the two general classes of readers thus formed, the first will with difficulty master the discussion, while the second will inevitably wish it had gone farther. It may be questioned whether a book can be made on a subject as new as the subjects involved in sociological inquiry that will be of great value at once to the general reader, presumed to be a beginner, and the teacher, presumed to be already an advanced student, if not a specialist. When a new edition is called for—and there is every reason to expect that a new edition will be called for—it is to be hoped that the author will aim at one set of needs instead of two, and will bring the less admirable part of his work up to the level of his best. At present that work seems to have produced a splendid book which needs to be rewritten. B. L. WHITMAN.

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*A Primer of Psychology.* By Edward Bradford Titchener. (New York: The Macmillan Co., 1898; pp. ix + 314; \$1.) One test of the progress of a science is the ability to state its principles and results in a form accessible to elementary students; and the writing of an elementary psychology is, as Professor Titchener remarks, no easy matter in the present state of our knowledge. Generally speaking, this task has been well performed in the "first book in psychology." Those of opposite views will doubtless object to the extent to which the atomic view of mind underlies the work, and the rigor and consistency with which it is carried out; and we may even doubt whether it possesses the pedagogic value granted by Professor James.